

The November 1996 LION

A merely parochial publication for members only of St. Mark's Parish, Denver, Colorado. The Antiochian Orthodox Christian Archdiocese of North America, Western Rite Vicariate.

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

Ask Etheldreda. . .

SINCE publishing our mild remarks in the October LION regarding the level of school science lectures and public television, we have been encouraged by the literate to say more about our family and our home.

We have three sisters of remarkable piety, Sexburga, Withburga, and Ermenhilda. We are all SAINTS and are very pleased with the observance of ALL SAINTS' DAY on 1 November, and are favourable toward those of the clergy who remember and keep our special "days." For example, St. Etheldreda's Day is October 17, just before St. Luke's Day. We would hope that a revised edition of the *Orthodox Missal* would restore us to the *Kalendar*, and the name of Etheldreda, with that of the pious Gertrude, to the memorials in the Mass.

A pleasant account of "home" has been written by Mr. T. Francis Bumpus (London 1937) who graciously sent a copy for the LION:

The Cathedral Church at Ely

EVERY English cathedral has some one feature by which we distinguish it from the rest. At Ely it is the central octagon, which with its curiously suspended lantern was devised by one whose powers have seldom been surpassed. He was a monk of the convent, but nevertheless an engineer of conspicuous ability, as any one who has examined this cathedral will allow, and his taste as an artist was as remarkable as his engineering power; and so it came about, that when the ancient central tower fell down in the fourteenth century, there

was an architect on the spot who was competent to turn the loss into a gain, and to make the fall of the Norman tower an occasion of rejoicing, adding, as it did, its principal glory to the building. It was thus that the octagon had its birth, and that Ely Cathedral became what it is.

Ely Cathedral occupies the site of a monastery, founded in the year 673 by Etheldreda, the daughter of Anna, King of East Anglia, who died in 679 of a sore throat, and when she was lying on her death-bed, she thought this infliction had been sent upon her as a punishment for the pride and pleasure which she had taken in former days in wearing a beautiful necklace.

There does not appear to be any record extant relating to the structure of St Etheldreda's Church, but in all probability it was of the homeliest description.

This first conventual church at Ely seems to have existed about two hundred years, being destroyed about the middle of the ninth century during a dreadful invasion of the Danes.

It was replaced a century later by another church, of which we know nothing whatever. The foundation was then changed from a nunnery to a monastery of Benedictine monks. Soon after the Conquest, a Norman abbot was appointed—Simeon by name—a quiet, studious person, with whose rule the architectural history of the present church may be said to commence.

The only portions now existing of Simeon's work is the lowest stage of either transept, where the stout circular piers and the incipient volute are sufficient indications of its early character. Simeon died in 1093 at the age of one hundred years, after which the abbey was vacant for seven years. During that interval, or under his immediate successor Richard, the choir was begun. It terminated in an aisleless apse, but of this Norman choir the only remains are the two great shafts which communicated with the apse, and which now form a line of demarcation between the Early English and Decorated portions of the eastern limb.

The work of building the Norman presbytery must have made rapid progress, for on St Etheldreda's Day, 17th October, 1106, the remains of that saint and her sisters were translated into the new building and placed in the eastern arm, the choir proper being located, as in all Norman Benedictine churches, under the central tower, and even extending into the nave.

Hervey-le-Breton and his successor, Nigel, Treasurer of Henry I., and nephew to the powerful Bishop Roger of Salisbury, together held the See nearly sixty years. During their tenure of it (1109-69) the whole of the nave



must have been built, and the western transept commenced, both in that more advanced style of Norman, whose greater lightness and gracefulness bespeaks the friendly admixture of the two races.

Bishop Ridel, who came next, held the See from 1174 to 1189, during which period the great transition from the round arched to the pointed style was making itself felt all over the kingdom.

This prelate completed the upper portion of the western transept, and commenced the western tower, which is, for the most part, of Early English character, though French influence lurks here and there, particularly in the use of the crochet capital.

Thus, by the end of the twelfth century, Ely had become a perfected Norman structure of the first class, resembling in many features, both of plan and form, its noble sister of the Fens at Peterborough.

Scarcely had the foundations of the Lady Chapel been laid, when, immediately after Matins on the Eve of the Festival of St Ermenhilda, 12th February, 1322 o.s., the central tower collapsed, ruining in its fall the short Norman choir.

Alan of Walsingham was ordered to desist from building the Lady chapel and to devote all his energies to reinstating the tower. Instead, however, of rebuilding it on its former lines, he wholly removed not only the four great piers, but one bay of nave, choir and transepts, and adopting the eight next pillars as the points of support for his new tower, reconstructed them, to such size and shape as would afford sufficient strength for a magnificent central area of octagonal form covered by that marvellously constructed quasidomical timber roof and graceful lantern—a feature quite unique among English cathedrals. Twenty-two years were occupied in the construction of this octagon, the stone portion taking but six years, and the wood-work sixteen. The wooden lantern is sheathed in lead and framed with eight enormous angle-posts cut from oak trees more than 60 feet high. Ely's lantern is one of the wonders of carpentry and among the oldest surviving wooden structures in England.

It appears that the lantern was a belfry and contained a set of bells, one of which was discovered by Dr Harvey Goodwin (Dean of Ely from 1858 to 1869) to have weighed 7000 lbs!

Alan of Walsingham's work was not confined to the octagon and the Lady Chapel—completed, by the way, in 1349—the Norman portion of the choir that had been ruined by the fall of the tower being rebuilt under his direction, if not actually from his design.

He so contrived his elevation in the choir that its three stages, while differing in toto from the Norman of

the nave and transepts on one hand, and the Early English on the others should coincide in proportions with both; indeed, throughout Ely Cathedral this continuity of leading lines is one of its most remarkable features. In the clerestory a very graceful fringe gives additional richness to the inner arches of the windows.

After the death of Alan de Walsingham this Lady Chapel at Ely was entrusted to a monk named John of Wisbeach, who is recorded to have "continued the work aforesaid with the greatest solicitude through twenty-eight years and thirteen weeks, and to have finished the stone structure with images, both within and without the chapel, in number 147, besides the small images in the tabula or reredos over the altar, and exclusive of the images to the doorway of the entrance to the chapel; also the timberwork, covered with lead, and the eastern gable, with two windows on either side of the chapel, most beautifully furnished with iron and glass." †



The pious Etheldreda from a stone image gotten from Ely and gifted to us by the venerable Fr. David Charles Lynch of St. Augustine Church, Denver.

Now that we have been patient for the first two pages of this newsletter, let me tell you what I think about three things: 1st, I do not approve of the "Norman" invasion of England or any of their blooming architectural ideas. My Convent at Ely was just beautiful and the frogs have no business coming in with their big money and spoiling what was a perfectly pleasant swamp. 2nd. The statue of "me" that they sell at Ely these days is too spooky for words. Really, I look better dead than in that thing. 3rd. I am very upset with the present "Pope" over his recent remarks about Darwinian "evolution" especially since everyone who knows anything about science has long since rejected the Darwinian version of the origin of species. Please read the excellent review by Philip Johnson in this issue of the Lion. I hope all my readers will go out and get a copy of Darwin on Trial by Philip Johnson. I think a copy is available in the Jane Voigt Library at St. Mark's. This is the most important exposé of the infantile materialist delusions being taught in our schools today! Get smart and read about this! -Ethel...

The Rector's Class at St. Mark's, meeting on the Sunday before All Saints' Day (October 27) took up the topic of the recent Papal announcement that Darwinian "evolution" is a "theory having scientific evidence." Since then several parishioners have continued this discussion with our fearless Rector. There has, by Divine Providence, come into our hand the following book review by Philip Johnson. We reproduce it here solely for the benefit of our members. We encourage all to read Johnson's Darwin on Trial and Behe's Darwin's Black Box.

RICHARD DAWKINS began *The Blind Watchmaker*, his influential restatement of Darwinism, with the observation that "Biology is the study of complicated things that give the appearance of having been designed for a purpose." May we consider the possibility that living organisms give that appearance because they actually *were* designed? Dawkins, who is virtually the defining example of an uncompromising scientific materialist, meets that suggestion with the scorn he thinks it deserves. The point of evolutionary science, he says, is to explain how complex things get made from a simple start. An unevolved Designer who is presumably more complex than the things he designs just doesn't fit into that picture. In *Climbing Mount Improbable* Dawkins calls organisms "designoids"—meaning things that look exactly as if they were designed but must actually have been crafted by the "blind watchmaker"—the mindless Darwinian forces of mutation and selection.

Biochemist Michael Behe answers that the blind watchmaker thesis is a relic of a nineteenth-century science which lacked the understanding of biological mechanisms that recent advances in molecular biology have provided. The biologists who established the still-dominant Darwinian orthodoxy thought of the cell as an undifferentiated blob of "protoplasm." Like a child imagining he might construct an airplane out of cardboard boxes and pieces of wood, they could blithely propose materialist evolutionary scenarios for biological systems because they had no idea of how those systems actually work. The organism (and especially the cell) was to them a "black box"—a machine that does wonderful things by some mechanism nobody knows.

Behe explains that biochemists are now able to explore part of the insides of that black box, and what they find inside is "irreducible complexity." A system is irreducibly complex if it is "composed of several well-

matched, interacting parts that contribute to the basic function, wherein the removal of any one of the parts causes the system to effectively cease functioning." Life at the molecular level is replete with such systems, and biochemists do not even attempt to explain how any one of them could have come into existence by the Darwinian mechanism. The result of biochemical investigation of cellular mechanisms, according to Behe, "is a loud, clear, piercing cry of 'Design!'"

The Behe argument is as revolutionary for our time as Darwin's argument was for his. If true, it presages not just a change in a scientific theory, but an overthrow of the worldview that has dominated intellectual life ever since the triumph of Darwinism, the metaphysical doctrine of scientific materialism or naturalism. A lot is at stake, and not just in science. But can a fair scientific test be devised to judge the competing merits of the positions staked out by Dawkins and Behe? Not if the Designer is ruled out by a priori philosophical dogma, but Dawkins insisted in *The Blind Watchmaker* that his position is falsifiable:

One hundred and twentyfive years [after the publication of *On the Origin of Species*], we know a lot more about animals and plants than Darwin did, and still not a single case is known to me of a complex organ that could not have been formed by numerous successive slight modifications. I do not believe that such a case will ever be found. If it is—it'll have to be a *really* complex organ, and . . . you have to be sophisticated about what you mean by "slight"—I shall cease to believe in Darwinism.

Dawkins agrees that even a single irrefutable case of irreducible complexity would be fatal to Darwinism. Behe argues that there are many cases of irreducible complexity to be found at the molecular level, with more being discovered as the science progresses. What is more, he argues that the existence of irreducible complexity is *implicitly* accepted by the entire worldwide community of molecular biologists. I emphasize that word "implicitly," because most prominent molecular biologists definitely would not concede the point *explicitly*. Molecular biology is dominated by metaphysical materialists, many of whom will proclaim to every journalist in sight that their discipline confirms Darwinism in every detail. What molecular biology has to say is determined not by what the biologists say to a popular audience, however, or even to each other in conversation, but by what they publish in the leading scientific journals. Behe reports that what they do not *ever* publish in those journals is detailed scenarios of how even a single complex molecular system could have evolved by a Darwinian process.

In short, the irreducible complexity of molecular systems is controversial among molecular biologists when it is presented as an *idea* with philosophical consequences, and tacitly accepted as reality when it remains in the world of innocent fact. To understand why Behe's argument is so uncontested in the realm of *fact*, and yet why so many scientists find the *concept* of irreducible

complexity not only difficult to accept but even impossible to consider, we should start by summarizing the modern understanding of Darwinism, as set out by Richard Dawkins. Everybody agrees that organisms are extremely complex. As Dawkins puts it with his usual rhetorical skill:

Physics books may be complicated, but . . . the objects and phenomena that a physics book describes are simpler than a single cell in the body of its author. And the author consists of trillions of those cells, many of them different from . each other, organized with intricate architecture and precision-engineering Into a working machine capable of writing a book.... Each nucleus ... contains a digitally coded database larger, in information content, than all thirty volumes of the *Encyclopedia Britannica* put together. And this figure is for *each* cell, not all the cells of the body put together.

That informational complexity is the summit of the "Mount Improbable" of his title. The living world contains innumerable such mountains of complexity, and the Darwinist must show how they can all be reached without the aid of a miraculous leap or a boost from some preexisting intelligence. Just as a mountain climber cannot jump to the top of the Matterhorn, a (relatively) simple organism like a bacterium cannot even conceivably become a complex plant or animal except in very gradual stages. Fossil experts like Stephen Jay Gould sometimes distinguish between "evolution" and "gradualism," primarily because they are trying to square the former with a fossil record that does not reflect a pattern of gradual transformations, but evolution has to be gradual when it is employed to explain how an unintelligent process assembled all that complex genetic information.

If the blind watchmaker thesis is true, there must be a gradually ascending staircase from the base all the way to the summit. To restate the metaphor in biological language, there must have existed a continuous series of viable intermediate forms between the first replicating organism (whose origin is another subject) all the way to every complex type of organ system and organism that has ever existed. Each step upwards in complexity has to be at least slightly fitter (at leaving descendants) than its predecessor, and the gap between the steps must be no wider than can be bridged by random mutation. On the whole that means tiny mutations because, according to Dawkins, mutations large enough to have visible effects are nearly always harmful. The gradual steps have to be virtually omnipresent; a few plausible sections of staircase here and there up the face of the mountain are not enough. As Dawkins concedes, even a single . unclimbable precipice spoils the theory—although the difficulty in proving that any one precipice is truly unclimbable means that a great many examples will have to be considered.

Because of his philosophical starting point (science goes from simple to complex), Dawkins does not regard the existence of the staircase as something whose existence needs to be proved, but rather as a logical

necessity that only needs to be illustrated. The illustrations consist primarily of imaginative stories and computer simulations. Here, for example, is a synopsis of the Dawkins theory on the evolution of flight:

To begin with, an ancestor like an ordinary squirrel, living up trees without any special gliding membrane, leaps across short gaps. [It could leap further if it had something to slow a fall.] So natural selection favors individuals with slightly pouchy skin around the arm or leg joints, and this becomes the norm.... Now any individuals with an even larger skin web can leap a few inches further. So in later generations this extension of skin becomes the norm, and so on.... It is easy to imagine true flapping flight evolving from repetition of the muscular movements used to control glide direction, so average time to landing is gradually postponed over evolutionary time.

Some biologists, however, prefer to see long-distance downhill gliding as the dead end of the tree-jumping line of evolution. True flight, they think, began on the ground rather than up trees.... There are some mammals such as kangaroos that propel themselves very fast on two legs, leaving their arms free to evolve in other directions.... But bipedal mammals don't seem to have taken the next step and evolved the power of flight. The only true flying mammals are bats, and their wing membrane incorporates the back legs as well as the arms.... Perhaps birds began flying by leaping off the ground, while bats began by gliding out of trees. Or perhaps birds too began by gliding out of trees. The debate continues .

Many biologists call this kind of "explanation" a *Just-So Story* because it belongs to the realm of children's literature, not science. Dawkins is like the little boy who thought he could make an airplane by adding something that looks like a pair of wings to something that looks like a fuselage. How do you make a bat? No problem, boys and girls, and no need to consider the complications of biochemistry, physiology, and development. Just wait for a squirrel population to grow wings, which it might do one way or another.

Dawkins' computer simulations of evolution have even less connection to biological reality. A computer program can be *designed* (the word deserves emphasis here) to do just about anything, including to mutate stick figures that look vaguely like animals (or trees) into all kinds of shapes. The eminent Darwinist John Maynard Smith dismissed the much more sophisticated computer simulations of Stuart Kauffmann as "fact-free science," because they have no connection to real biological mechanisms.

To move from Dawkins to Behe is like moving from the children's library to the laboratory. Do you want to know how vision might have evolved? Because the biochemistry of vision is a black box to Dawkins, he can speculate without impediment. There are well over forty different types of eyes which, because of their fundamentally differing structure, must have evolved (whatever that means) separately. Some of these eyes

are much simpler than others. All an evolutionary storyteller has to do is to start with the apparently simplest version, ignore the neural equipment that has to be present for an organism to make any use of a zphoton receptor," and spin a charming tale about how a tiny primitive light-sensing cell might grow up to be a full-fledged eye.

That's what Charles Darwin did in 1859, and Dawkins just repackages the same story.

Behe gives us just a bare start towards understanding what a biochemically informed evolutionary theory has to explain:

When light first strikes the retina a photon interacts with a molecule called 11-cis retinal, which rearranges within picoseconds to transretinal. (A picosecond is about the time it takes light to travel the breadth of a single human hair.) The change in the shape of the retinal molecule forces a change in the shape of the protein, rhodopsin, to which the retinal is tightly bound. The protein's metamorphosis alters its behavior. Now called metarhodopsin II, the protein sticks to another protein, called transducin. Before bumping into metarhodopsin II, transducin had tightly bound a small molecule called GDP. But when transducin interacts with metarhodopsin II, the GDP falls off, and a molecule called GTP binds to transducin. (GTP is closely related to, but critically different from, GDP.)

Whew! There's a lot more in that vein from Behe, including descriptions of the cilia propulsion system in bacteria, the basic biochemistry of the immune system, and the cell's intricate internal transport system. Don't get the idea that *Darwin's Black Box* is a difficult read, however. The technical passages are set apart from the witty and graceful main text to facilitate skimming. Readers don't have to take in all the details to see the point, which is that Darwinian storytelling simply doesn't work at the molecular level. Each biochemical system requires a stupefyingly complex set of components which affect each other in intricate ways. No component makes sense except as part of the system, and the system doesn't work unless everything is in place. That's irreducible complexity. It is notoriously difficult to prove a negative. No matter how irreducible the complexity seems, a storyteller can always invoke concepts like "preadaptation" to bolster the materialist faith that a Darwinian solution is somewhere out there. Fervent statements of faith aren't science, however, and fact-free science doesn't (usually) get published in biochemical journals. The key point in Behe's argument is that there are *no* papers in scientific journals which set out detailed, testable scenarios of how these incredibly complex biochemical systems could be produced by Darwinian-style processes. The very few papers that even attempt to speculate about this subject rely heavily upon what scientists call "handwaving." The journals of molecular evolution are full of papers documenting sequence comparisons, showing closer or more distant relationships between molecules. What they don't contain is papers

documenting the existence of a Darwinian staircase up Mount Improbable. Until somebody fills the gap with scientific papers rather than stories, the best explanation for this situation is that the staircase doesn't exist.

Biochemists are not likely to challenge Behe in any fundamental way at the factual level. The scientific way to refute the irreducible complexity thesis is to publish the papers detailing how the complex biochemical systems could have evolved, and the scientists already would have done that if they could. The controversy will not be over the facts but over whether Behe has gone "outside of science" by attributing irreducible complexity in biology to "design" rather than to some undiscovered material (i.e., mindless) mechanism. Many scientists and philosophers think that a dedication to materialism is the defining characteristic of science. Their argument is that an a priori adherence to materialism is necessary to protect the very existence of science. If design in biology is real, then the Designer also might be real, and scientific materialists contemplate this possibility (if at all) with outright panic. Science will come to a screeching halt, they insist, because everybody will stop doing experiments and just attribute all phenomena to the inscrutable will of God.

Nonsense. On the contrary, the concept that the universe is the product of a rational mind provides a far better metaphysical basis for scientific rationality than the competing concept that everything in the universe (including our minds) is ultimately based in the mindless movements of matter. Perhaps materialism was a liberating philosophy when the need was to escape from dogmas of religion, but today materialism itself is the dogma from which the mind needs to escape. A rule that materialism should be professed *regardless of the evidence*, says Behe, is the equivalent of a rule that science may not contradict the teachings of a church. "It tries to place reality in a tidy box, but the universe will not be placed in a box."

Behe's fundamental principle is that "scientists should follow the physical evidence wherever it leads, with no artificial restrictions." Science has come as far as it has because scientists of the past were willing to describe the universe as it really is, rather than as the prejudices current in their times would have preferred it to be. The question is whether today's scientists have lost their nerve.

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Thanks to our Sunday Class & especially parishioner Michael Huseby for bringing *Darwin's Black Box* to our attention. Thanks to parishioner Virginia Tschanz for a gift of *Darwin on Trial* to the Rector on his birthday. Thanks to the Greenlee family for questioning of the Rector's theories in class. Thanks to the Mahans for thoughtful and rigorous inquiry into the Orthodox Faith. Thanks to Prof. Tripp for insights from the biology of plants.

November 1996

Sun

Mon

Tue

Wed

Thu

Fri

Sat

All Saints' Day Masses are at 9:00 AM & 7:00 PM. All Souls' Day at 9:00 AM. The Armistice Day is observed Sunday, 10 November at 10:00 AM with military honours for the War Dead.

1 All Saints' Day Nancy Stuart Steffen BD 9:00 AM Mass 7:00 PM Mass	2 All Souls' Day Ethel Louise Connely BD 9:00 AM Mass 5:30 PM Evensong
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3 21 Trinity William Matsch jr. BD 7:30 AM Morning Prayer 8:00 AM Holy Communion & Sermon 9:00 AM Church School 10:00 AM Divine Liturgy 4:00 PM Evensong	4 Evenlyn Bartee, BD Ss. Vitalis & Agricola, Martyrs	5 St. Elisabeth, mother of John the Baptist/Forerunner	6 <i>feria</i> Paul Christus, BD	7 St. Willibrord, Bishop & Confessor 7:00 PM Evensong	8 Patriarchs & Prophets (Octave of All Saints) Peter Elfin, BD 9:00 AM Mass	9 St. Benignus, Bishop & Confessor 9:00 AM Mass 5:30 PM Evensong
The nice people of St. Augustine Church are doing their annual "Russian Festival" on Saturday, 9 November. This is a fund raiser and lots of fun. Few (if any) of them are Russians but that only adds to the bright effects. Food, Arts, and Crafts abound.						

10 22 Trinity / Armistice Day Observed ! 7:30 AM Morning Prayer 8:00 AM Holy Communion & Sermon 9:00 AM Church School 10:00 AM Divine Liturgy 4:00 PM Evensong	11 Armistice Day, the 11th hour of the 11th day of the 11th month & the end of the Great War Sarah M. Banta, BD St. Martin of Tours 7:00 PM Uestry	12 <i>feria</i>	13 <i>feria</i> 11:45 AM Morning Prayer 12:10 PM Mass	14 Cynthia Goyette, BD St. Gregory Palamas, BCD 9:00 AM Mass 7:00 PM Evensong	15 Dorothy Eklund, BD <i>feria</i> 9:00 AM Mass	16 <i>feria</i> 9:00 AM Mass 5:30 PM Evensong
17 23 Trinity 7:30 AM Morning Prayer 8:00 AM Holy Communion & Sermon 9:00 AM Church School 10:00 AM Divine Liturgy 4:00 PM Evensong	18 <i>feria</i>	19 <i>feria</i>	20 St. Edmund, King & Martyr 11:45 AM Morning Prayer 12:10 PM Mass	21 Ann Herrell, BD Presentation of the BVM 9:00 AM Mass 7:00 PM Evensong	22 St. Cecilia, VM 9:00 AM Mass	23 St. Clement of Rome 9:00 AM Mass 5:30 PM Evensong

Anciently the season of Advent was five Sundays. We retain the memory of the longer season by observing the "Sunday Next before Advent." This notation does not always appear even in our official Kalendars.

24 Sunday Next before Advent 7:30 AM Morning Prayer 8:00 AM Holy Communion & Sermon 9:00 AM Church School 10:00 AM Divine Liturgy 4:00 PM Evensong	25 St. Katherine of Alexandria, VM	26 Kim Herrell, BD St. Peter of Alexandria, Bishop Martyr	27 Agnes Greenlee Stott, BD <i>feria</i> Helen Rice, BD 11:45 AM Morning Prayer 12:10 PM Mass 7:00 PM Thanksgiving Day Mass	28 National Thanksgiving Day 9:00 AM Mass 7:00 PM Evensong	29 Vigil of St. Andrew 9:00 AM Mass	30 St. Andrew the Apostle 9:00 AM Mass 5:30 PM Evensong
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Some of the Servers from the English Tea: Nancy Branson, Jane Long, Margaret Davis, Betsy Huseby, Maryalice Western.



Crafters during one of their manufacturing sessions prior to the Crafters' Fair. Top row: Mary C., Pam H. Jo Herder, Kathryn Reeves Middle row: Jane L. Nancy B. Nadine Ellison, Pam Slettum, Valerie Z., Bottom row: Karin Goyette, Stuart S. Renee Z., and Natalie Lickteig.



More English Tea staff : Deacon Vladimir, Matushka Elizabeth, & N. Stuart Steffan. Not shown are Pam Slettum and Charlotte Ann Stephenson.



Kit Brown with her craft items, which are available in the Bookstore.



Jean Keathley & Karin Goyette



Kristy Eklund Butler with Mom Dottie and Aunt Mary
The Craft Ladies have a number of items still available in the Craft Room next to the Parish Hall, including Pilgrims, Angels, Tea cozies, stockings and 1997 personal Calendars for \$ 2.00 each.



Fr. John & Deborah on the occasion of the Rector's 100th anniversary at St. Mark's. We still can't seem to find a comb for the Rector that will correct the illusion of unruly hair in these LION photos.

The St. Mark Bookstore has new books, icons, prayer ropes, and new Christmas Cards. Advent is only a month away and you might think about some spiritual reading for the season. Christmas is only 55 shopping days away.

Take the Pledge !

The Wardens and Vestry of St. Mark's invite you to make a financial pledge to the life and witness of St. Mark's Church for the Year 1997. An envelope is provided in this issue of the LION and more envelopes are available at the Church Office.

In 1996 we put more money into building debt retirement than budgeted. We plan to pay off the expensive 1989 Bond Debt in January of 1997.

This will require the use of much of our Operating Account and most all of our Sinking Fund. However, the benefit will be a reduction of about \$ 50,000.00 in the costs of debt service over the next seven years! Beginning in 1997, we will focus on our New Bond debt and, as that is resolved, we will increase the programs, services, and charities that St. Mark's provides as our real Mission and Witness.

Thank you all for making it possible to rebuild this Parish in just 10 years! As you know, with your constant spiritual, moral, and financial support, St. Mark's has survived its "dissolution" in 1987 and not only rebuilt the material fabric of the Parish, but also provided an example to all those who have decided to be Orthodox Christians and accept the cost of discipleship. With the costs, of course, we have received the supernatural benefit of the Kingdom of Heaven.

When we stand before the dreadful Judgement Seat of Christ, not one of us will regret any thing we have given in this life for the Glory of our heavenly Father. The alms each gives in this life are the only treasure he can claim in heaven. You can take it with you only if you have given it away in this life.

The poorest folks you meet are those who have never figured this out. God has no interest in your personal financial welfare

unless a percentage of your economy is part of His economy in the care of others, in the witness of His Church, in the reconciliation of sinners to His gracious Will, and in the restoration of His image in every human being. That is why a percentage of each Christian's cash flow needs to be pledged and

paid to the obvious purposes and providence of God's Kingdom. The primary beneficiary in the heavenly economy is the one who gives. "It is more blessed to give than to receive."

The tremendous amount of wealth generated in

America these days, with all the governmental schemes to redistribute some or most of it, seems to make many people greedy for money and resentful about their own lack of a big chunk of the pie.

The problem is to so order one's life as to live modestly and decently while preparing to give an account, not just of stock and bond portfolios, but of the treasure we have laid up in heaven, "where moth and rust do not consume, and thieves do not break through and steal."

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Deborah C. Connely, staff photographer

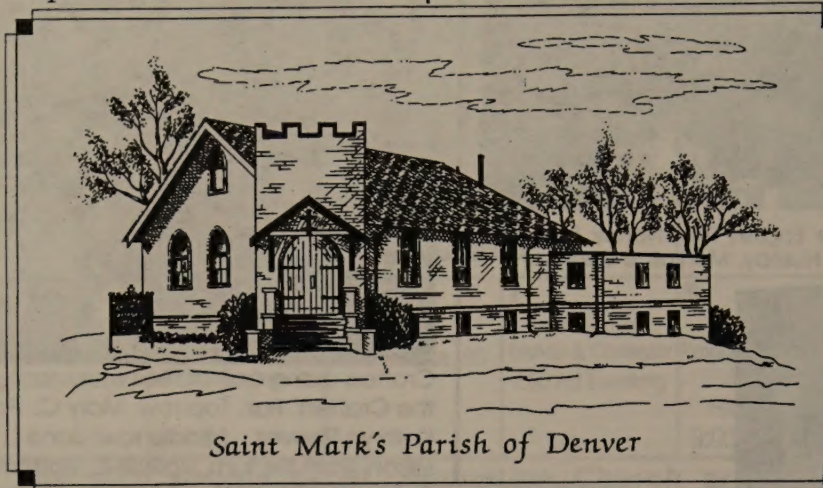
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